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"I make bold to say that we who are now living will behold—nay, may already behold—the dawn of the day of a new religion which is to be really universal in its principles and as broad as humanity in its boundaries; which is not, however, to be Christianity, nor Judaism, nor Buddhism, nor neo-Brahmanism, but a new faith into which the specific religions are in form to die that they may continue to live in spiritual substance."—WM. J. POTTER.

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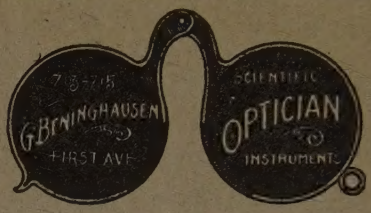

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INTERNATIONAL MONTHLY
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JUNE, 1904.

THE MESSAGE OF TENNYSON.

By Charles Strong, D. D., Minister of the Australian Church, Melbourne.

Like all great poets, Tennyson had a message. He was not, as William Morris sings of himself, the "idle singer of an empty day." Like his great predecessor, Wordsworth, his poetry is rooted in the soul. He is no mere moralist or theological rhymster, but life to him *means* something, and so there is necessarily meaning in his songs, and no mere trick of exciting pleasant or painful sensations that rise and fall like bubbles on a stream.

Tennyson is a real artist, though, of course, he has his limitations, and can by no means be said to have exhausted poetic art. Of literary grace and style, of musical verse, and harmonious rhythm, he is a master.

But it is not of the beautiful Tennysonian *form* that I wish to speak. I wish to look at him as one of the prophets that glitter in the firmament of the nineteenth century, illumining its materialistic gloom. Our debt to him is not simply that he has written a few of the prettiest songs warbled by young ladies in drawingrooms—though it is something to have given us such sweet, pure words to sing—but that through his poetry he has helped to keep alive our better nature, has inspired his age with trust in the spiritual side of human nature, and with hope of human progress. He is essentially a spiritual teacher. How many have drawn draughts of living water from his "In Memoriam"—a work to be laid beside the fourth gospel, or the most spiritual of the Bible psalms! Tennyson has spiritualised everything he has touched. He is the poet of spiritualised science, spiritualised philosophy, spiritualised sociology.

Tennyson is steeped in the scientific conception of the universe, of "an eternal process moving on," of the world and man as evolved by the orderly working of unchanging laws. God he thinks of as ever acting through the laws disclosed by scientific study. The world to him is *one*. When he looks at the little "flower in the crannied wall," he sees not merely, as Words-

worth, "thoughts that do often lie too deep for tears," but the mirror of the universe, the doorway into the mystery of God and man. The present is the outcome of a marvelous past, and carries him on the wings of imagination up the great river of time, and down the "ringing grooves" to the one great far-off divine event towards which the whole creation moves, which is not the result of any grand *coup d'etat,* but of steady evolution through countless ages.

The future of the race Tennyson thus builds on the scientific conception of evolution. It is no dream. Far off it may be, and our eyes may be too dim to discern through the mists the outline of "the blessed isles," but Nature is working surely, though slowly, towards some great goal. Not only is the whole creation steadily evolving towards the fulfilment of a destiny worthy of God, but the future of the individual also, after the change called death, is bound up with the rationality of things, and is but the perfect flower of human time which blooms beyond the second birth of Death.

Never has there been a more passionate assertion of the persistence of the personal being than in "In Memoriam." Wordsworth tells us less is not consistent with wisdom and goodness. Tennyson stakes the evolution hypothesis on it, and did he not accept it, would be forced to regard Nature's last and highest product as an abortion and a monster.

Tennyson is thus essentially a man of his age. He has understood what science means, physical science, critical science, as applied to the life lived "beneath the Syrian blue." He has passed through the doubts and perplexities which the new reading of the world necessarily raises for a time in the mind. He has felt the horror of great darkness as dear old beliefs have reeled and "fallen in the night of fear." But he has "fought his doubts and laid them," rising on "stepping stones" of his dead self to higher things, and becomes the bearer to his age of a new and larger interpretation of the hopes and longings of the human soul. Science and religion, he reports, are not two things, but one—parts of God's great whole.

One great attraction in Tennyson is this fresh interpretation of religion in the light of science and its evolutionary teaching, and this absorption of science into religion—

Well, I dreamed

That stone by stone I reared a sacred fane,
A temple, neither Pagod, Mosque, nor Church,
But loftier, simpler, always open doored

To every breath from heaven, and Truth, and Peace,
And Love, and Justice, came and dwelt therein.

That he has said the last word is not affirmed. But he has suggested lines of thought along which the "way, the truth, and the life" must be sought.

The difficulty in apprehending the presence of the Most High is not that He is so far off, but that, like the light and air in which we live, He is so near, and our life is so bound up in Him, that we cannot make an object of Him any more than of our own definition-evading self—

"Closer is He than breathing, and nearer than hands and feet."

Philosophy, like science, is thus spiritualised by Tennyson, caught up into religion, and its "one law, one element," is identified with an Eternal Love in all, through all, and above all. For, notwithstanding all the suffering, and sorrow, and sin to which he, no more than Browning, can shut his eyes, Tennyson holds fast to Love as creation's final law.

God Thou art Love, I build my faith on that,
Even as I watch beside Thy tortured child,
Unconscious whose hot tears fall fast by him,
So doth Thy right hand guide us through the world
Wherein we stumble,

is the triumphant cry of Browning uttered in the sick chamber of Paracelsus, amid the shattered ruins of a misguided life. "Love was and is my Lord and King," sings Tennyson,

And will be, tho' as yet I keep
Within his court on earth, and sleep
Encompassed by his faithful guard,
And hear at times a sentinel
Who moves about from place to place,
And whispers to the worlds of space,
In the deep night, that all is well.

It is in this perpetual struggle with the great problem of the soul, and human destiny, and cosmic evolution, that the strength of Tennyson lies. It is here he has proved a moral support and a prophet to his age.

Tennyson is only partially in accord with the social aspirations of his age. He has not the energy and fire of a great social reformer. He has a conservative strain in his nature which partially blinds him to the great movements that were beginning to shake the world when he was a young man. He is not

one of the people, as was Burns or Whitman. He has sympathy, no doubt, with men and women of all classes, and his poems embrace the lives of the humble as well as the high-born. "Enoch Arden," "Lady Clara Vere de Vere," "The Grandmother," "Sea-dreams," are poems of the humble. But he does not sing out of the heart of a world groaning and travailing in pain for the birth of a new social order. Hard words have been spoken of Tennyson as being an aristocrat. And there is some truth in the criticism. One finds it hard to understand how, with Maurice and Carlyle thundering in his ear, a poet could be so silent on the wrongs and injustice of the times, or fail to sound a note of battle. He is not the poet of a reformed world, but lingers rather in idealised pictures of the past, in Idylls of the King, and stories of valiant knights and fair women of an earlier age. But we must take him as we find him. Though we miss the fire of ardent humanity in him, yet he is on the side of progress; and if he is calm, this may be because his faith in human progress is so deep. It is not always they who shout loudest for "humanity" that love humanity most. Sociology may not be Tennyson's strong point, and yet he has faith in the future, as all men must have who have faith in God. It is he who sings the hope of a nobler state in the oft-quoted words, "The Parliament of man, the Federation of the World." He sees the new day, though it may be afar off, and sings the song that still expresses our largest hope in the familiar canto that begins "ring out wild bells."

The great problems of our time are said to be the social problems. On these Tennyson but slightly touches. But he does, as we have seen, grapple with problems which lie even deeper than the social problem. That problem can have no satisfactory solution, as far as I can see, apart from religion. It is religion we want to-day—deeper, larger, more earnest religion. Neither social problems nor anything else seems to be of much consequence if man is but "a cunning cast in clay," and no child of a Divine Spirit greater than himself, no fellow-worker with God, and no

> Living will that shalt endure
> When all that seems shall suffer shock.

To such spiritual religion Tennyson has helped, and still helps. Let this fire be kindled on the heart's altar, and soon the flame of social love will appear in a reformed sociology as in a reformed theology.

There have been greater intellects than Tennyson, there

have been poets of more daring flight and bolder imagination; but he stands out among us a beautiful spirit, spiritualising whatever he touched, and making our life richer and nobler. He has helped to bridge the gulf that for a time yawned between science and religion. He has blended the hopes and ideals of the past with the thoughts and knowledge of to-day, and has borne us, as on a wave of music, over the borders of that new world which slowly emerges above the horizon of to-day. We live in the midst of a mighty revolution, and Tennyson is *one,* at least, of the poets and prophets of this revolution, lifting us above the materialism and pessimism of his century into the inspiring air of spiritual ideals, and deathless hopes, and an evolving universe.

Let us learn from him what he has to teach us, even though we may not regard his message as the full and final gospel.

SHORT ANSWERS TO QUESTIONS CONCERNING GOD.

(Concluded.)

By Alfred W. Martin.

8. *Does God think?*

If thought depended exclusively on brain we should have to answer, no. But science tells us that the relation of brain to thought is not one of cause and effect. The brain cannot be said to produce thought. The most that science permits us to say is that the molecular motion of the gray matter of the brain *accompanies,* or is concomitant with, thought, not that it produces thought. No one knows just what thought is. But *we* think; therefore the infinite and eternal Energy whence we and all else in the universe did proceed (a statement which Herbert Spencer said represents "the one most certain item of all our knowledge") must *as much as* think, because every effect must have an *adequate* cause. For the same reason since we, the product of this Power called God, have intelligence and love, He must have at least *as much as* intelligence and love, for something cannot come out of nothing, nor can a stream rise higher than its source, nor again can one get a certain effect without a cause equal to producing it. Herbert Spencer felt the truth of this so deeply that he once went so far as to say, "this Power we must think of as being as far above what we understand by intelligence and love as we are above vegetable growths."

9. *If we cannot see God, how can we say He exists?*

Visibility is no final criterion of reality. The French astronomer Lalonde fancied his atheism was justified because he had swept the heavens with his telescope and found no God there—a statement characterized by John Fiske as "of all silly remarks the most colossal in its silliness." You and I are every whit as invisible as God. You think you see me but you do not and you never will. You may sweep my entire physical frame with your microscope but you will not see me. I am not this body. I use this body and have already used five or six bodies in the course of my earthly life-time, physiology teaching that we have a new body once in every seven years. Through all the physical changes which this body has undergone my identity has been preserved and is just as invisible as ever. Nay more, so far as this body is concerned, I am as omnipotent as the Power whence I and it came. Try to locate me and you fail. When I am writing I am at the tip of my pen; when thinking I am in my brain, when greeting a friend I am in the clasp of my hand. Just as I am the life, the soul of my body and all its action, so this Power is the life, the soul of his body, the universe. For nature is everywhere alive, even the cold, seemingly lifeless stone holds its portion of the Divine omnipresence under the form of cohesion, without which its particles would fly apart and destroy its existence as a stone. Everything and every being holds as much of this Power as it can, the higher the organism the greater its capacity for incarnating the Divine.

10. *What advantages has the new idea of God over the old?*

First, it is vastly nearer the truth as to what God actually is. And what a gain it is to have gotten rid of a superstitious, erroneous conception, built upon an outgrown cosmology, and to have taken even one small step toward the complete truth, to have hold of a verified theory of the universe and on it to build a new God-idea which with all its limitations is yet correct as far as it goes, having the warrant of the scientific method to establish it. Again, the new idea of God (as defined in question six) takes caprice out of the universe, and this is an incalculably great advantage. According to the old idea, God governed the world by a double system of laws and of special providences. It was believed that He could interfere with the orderly ongoing of the universe by miracles or in some other way violating one or another of His natural laws. To-day we know that law is everywhere and that this Power works always and everywhere through law, that He never interferes with the orderly processes of nature.

Thus there is no longer any place for miracles or special providences. We know what we can count on regarding the operation of physical forces, such as water invariably freezing or boiling at a certain temperature, we can rely on the same natural causes always, under the same conditions, producing the same effects. This certainty makes civilization possible and progress an inspiration.

Once more, the new idea of God brings Him "infinitely near," because He is literally everywhere. How unspeakable is this advantage of the new theism over the old!

Formerly men thought of God as afar off and with no direct communication between them and Him possible, only indirect, through the medium of angels, of whom there were thousands ready at a moment's notice to be dispatched from the "throne of grace" to the supplicant. But now, instead of being "throned afar," as the Bible writers believed, as Jesus believed, and as Christian hymn-books and prayer-books still teach, we know He is throned in every dust particle, drop of dew, aspiration of man. Empty space has become an empty phrase because every inch of it throbs, thrills, pulses with divine energy and meaning. I look up into the night-sky at the solemn march of the stars, but I cannot stop at these. It is the power, majesty, mystery of the Infinite life of God that shines down out of the starry sky. I look out on the ocean, but it is something more than a collection of drops of water or of heaving waves that I see. It is the outshining of this same Infinite Power that awes me as I gaze at the restless wondrous ocean. Analyzing a beam of light by the spectroscope I see billions of heat-waves and of light-waves, but I see there also the exactness, the economy, the beauty of God in that single beam. So again, when I look into the face of a friend I cannot stop at his eyes or at the expression of his face or even at the thought of the inspiration he is to me, for it all is representative of the infinitely divine. Thus is God brought infinitely near to men by the new theistic thought.

Once more, the new idea of God has an advantage over the old in that it stimulates and deepens all our spiritual sentiments of wonder, awe, reverence, aspiration. By its very vastness and vagueness, by its majesty and mystery, it intensifies and enriches all of these sentiments. How ridiculous and absurd then is the notion that science destroys the spiritual emotions. Not only have they remained throughout all the changes which the idea of God has undergone, but what is more, their content has deepened and an ever greater fulness of meaning has become attached

to them as man advanced toward fuller knowledge of God.

11. *Is Herbert Spencer warranted in saying that God, or the "Infinite and eternal Energy" is unknowable?*

Hardly. It is a contradiction to speak of God as unknowable. To declare of anything that it is unknowable is to know it as such. Again, in so far as Spencer designates God as Energy, or Power, he thereby removes it by one degree at least from the unknown. And when he adds that we must think of this Power as infinite, as eternal, as the cause manifested in all phenomena, he furnishes a list of predicates which take God wholly out of the region of nescience. And when, moreover, Spencer distinguishes this absolute from all that is related to it, he therein declares that he knows it, because to distinguish is to know. Certainly God, the Ultimate Reality, is not unknowable because we cannot know the whole of Him any more than water is undrinkable because we cannot drink the whole Pacific.

Now Spencer teaches that evolution is the process by which all things have proceeded from this infinite and eternal Energy and that evolution is a known reality. Surely, then, all knowledge of evolution is just so much knowledge of this Energy we call God, because to know *how* a given force or agent acts is to know *what* it really is. Once more, Spencer affirms that the evolution of the universe was caused by "incident forces and external conditions." But how could the universe have these when it is itself *all that there is*. If, then, the universe has been evolved it must have been through a force or forces resident in itself. In other words, evolution implies involution, growth from within, struggle toward the better, and a universe which manifests this is somewhat more than a machine; it is an expression of personality, of ethical personality, because evolution means struggle toward the better. The Ultimate Reality, then, is known just to the extent that evolution is known. Both Nature and God are knowable, though neither is wholly known.

12. *Is God to be regarded as personal?*

So differently is the word person used that one hesitates either to affirm or deny that God is personal. Yet when it is remembered that the word personal has nothing whatever to do with manlike form and applies only to the attributes of self-consciousness, intelligence and purpose, I do not see how we can escape the affirmation that God is personal. This by no means

implies a localized or centralized being, for intelligence may be infinite and as such infinitely diffused throughout all nature, and as such I conceive infinite intelligence to be. Distasteful as the use of the word personal is when applied to God, I yet see no evading the fact that in strict scientific usage nothing less than "personal" conveys the conception of God we are warranted in holding. Doubtless there are modes of being which belong to God as much higher than human thought, love, will, as these are higher than molecular cohesion or muscular contraction, yet we must think of these higher personal powers as infinitely realized in the Infinite Power, not as lost or extinguished. Hence it were vastly nearer to the truth to say of God not merely that He is personal, but that He is infinitely more than person.

FREEDOM OF CONSCIENCE.

By Wm. Lloyd Garrison.

Oh! brave Apostle, thou hast truly said—
It is a trivial thing indeed to be
Judged of man's judgment. Conscience must be free,
Nor blindly nor dogmatically led,
Either by living oracles or dead;
For truth admits of no monopoly,
And where it points each for himself must see,
Nor fear an independent path to tread.
Honor to him who speaks his honest thought,
Who guards his reason as a sacred trust,
Demands the truth for every dogma taught,
And turns dissenter only when he must!
For he shall rise by whom the light is sought,
To the high plane where stand the wise and just.

THE PERSONAL IDEAL IN PHILANTHROPY.

By Lillie Frothingham Martin.

Ours is the age of associated action. It is the age of great institutions for philanthropic, reformatory and educational purposes,—the period of charity organizations and commissions on education, of relief committees, of college and social settlements. It all shows how the public conscience is growing, and what an immense advance has been made in the thought and practice of the brotherhood of man. But these various institutions are only

aggregations of individual workers and according to the character, outlook and capacity of the individuals on the governing boards, or of those working under them, will be the value of the work done or the good accomplished. The individual can do little in the great fields of philanthropic work without the aid of the organized charities and the organized educational forces —but the organizations can do very little unless they are made up of the right kind of individuals. The world is calling for ideal workers today as never before. The need is for men and women of character, force, and insight, equipped to do good work in some of these many directions. For we must realize that this modern work calls for thorough equipment.

The important consideration to my mind is what should be the ideal for the individual worker that would make him or her a force for greater good in the community? In the first place, one should know the history and evolution of the special movement in which one is interested, the conditions which have called it forth and the existing conditions under which it works; one should be able to compare it with like movements elsewhere, thus giving a broader outlook and also broader lines on which to work. The more exact the knowledge that can be obtained the better, because we are too apt to deal in vague ideas and vague statements. Accurate knowledge is essential to the best work. A second requisite is good judgment. How many mistakes are made for lack of it! It is in some degree an innate quality, but it can be be cultivated by observation, by learning from every experience, by growing into more vital touch with people and by getting a keener grasp of situations, through a more and more receptive mind and an ever-deepening insight and understanding.

And next we must have deep enthusiasm, a mighty passion for the work we are going to do. It is lack of these that makes so much work drudgery. Duty and necessity will make one faithful; but it is enthusiasm and love that add the glow and inspiration without which the highest and truest work cannot be accomplished. It is enthusiasm and spiritual passion for ones work that promise great achievement. No less important is the need of consecrated service. To sink oneself in the work one has to do, to work for a cause, or a charity, or for an individual, with no thought of appreciation or self-recompense, but "steadfast and still, nor seeking mortal praise; but finding amplest recompense for life's ungarlanded expense, in work done

squarely and unwasted days." Surely this is an essential factor of the ideal.

The soul that can go on quietly and unostentatiously doing the best work possible, do it year after year without flagging, that is the consecrated soul. The woman, for example, who can work with others without letting petty personal feelings enter into discussions, who can fall in with a policy, which the majority after careful consideration have agreed upon, though it differ from her own expressed views—the woman who, if it does not come to her to take a guiding part, or a prominent place, will do the less significant work just as loyally and cheerfully for love of the work itself and because she knows it has to be done—this, again, is the consecrated soul. Such absolutely unselfish service is what we as individual workers must grow into.

And now I come to the most important requisite of the individual worker without which very little can be accomplished, but with which, if it be full and deep and never-failing, all else will follow—namely, the spirit of love. And what does this mean? It means a never-tiring patience and hopefulness, never losing sight of the divine germ in every soul however undeveloped it may be, keeping bright one's faith that goodness is stronger than evil, and never being discouraged by failure however oft-repeated. It means never relaxing one's effort, though ingratitude be the constant return, but realizing that gratitude belongs to a genuinely awakened spiritual nature. It means the loving a soul however covered it may be with sin, brutality, vice, loving the sinner while hating the sin,—never losing the tenderness of patience which alone can awaken such a soul and bring it forth into the light of self-respecting manhood or womanhood.

Let there appear discouragement, or let there be distrust in the final victory of the struggling soul, and one's influence is lessened if not lost, and with humility one realizes one has been untrue to that ideal spirit of love. It is a trite and commonplace thing to speak of personal influence, but it is the personal touch which is the vital thing. Take the charity organizations and you will find that the so-called friendly visitor it is who has the opportunity for touching the heart, lifting the ideal, as well as ministering to the physical needs of those under her friendly supervision. In the orphan's homes the matron is the making or marring of the home; in industrial schools the teacher can wield an influence, while training the eyes and hands of his pupils, which shall always be a force in the young lives around him.

It is the individual who incarnates character, wisdom and

love to whom the unfortunate and erring ones look for guidance, courage hope, and counsel and the love of which they have so little. Thus we see what we as individual workers along philanthropic lines must be. I say *be,* for in order to *do* ideal work we must first be ideal within. If we live deeply, nobly and richly, our activity will naturally follow along these lines. The greatest service any of us can render our fellowmen is to be so strong, earnest, loving, consecrated and cheerful, that the discouraged shall feel new courage, the weary-hearted and doubting find a deep and more hopeful faith and the fallen find the impulse to rise. The noblest work we can do is to embody a lofty ideal of life which shall encourage weaker souls to strive for higher ideals and show them the possibility of a divine life.

And now to summarize this brief survey of the subject, I would say that our ideal as individual workers along philanthropic lines, calls for accurate and comprehensive knowledge, for sound judgment, for genuine enthusiasm and a deep passion, for a consecration that is above all petty personal considerations and for a great love that never lacks patience and tenderness—that allows itself to feel no discouragement about those for whom it is working, and that always sees the divine deep down beneath the most wretched exterior. Finally, we must embody in our own lives the noblest ideals of character, that thus our lives may carry inspiration to all with whom we come in contact, helping weaker souls to rise to higher levels and to feel the possibility and the beauty of a diviner life. Such it seems to me is what we have to strive for, if we would do the kind of work that will contribute to an ideal commonwealth.

EDITORIAL.

EVENTUAL INDEPENDENCE FOR THE FILIPINOS.

In a recent notable address, President Schurman of Cornell, president also of the first Philippine Commission, illustrated in striking and patriotic fashion the relation of political principles to ideals. The following excerpts from his address are here reproduced, with the regret that our limited space forbids reprinting it in its entirety:

"When, as a result of our war with Spain, we found ourselves charged with sovereignty and responsibility for the Philippine Islands, there were idealists amongst us,—they are sometimes called anti-imperialists,—who proposed turning over the

islands at once to the government that had been set up by Aguinaldo. I sympathized, and have always sympathized, with these idealists in their idealism. I did not think then, and I do not think now, that the islands could have been turned over to Aguinaldo's government without revolution and chaos. I did not think then, and I do not think now, that the people were at that time sufficiently united, or possessed of a national consciousness, or experienced i nthe art and practice of self-government, I did not blame our government when, confronted on the one hand by its own ideals, and on the other hand by the hard and inexorable facts in the Philippines, they said: 'We must maintain our authority here, and establish first peace and the institution of justice; and then we will set up civil government throughout the islands.' It seemed to me a sensible policy; and although I admit it was an exception to our principles, yet I think we shall all recognize that in politics principles and ideals must often temporarily be suspended, because the hard facts will not adapt themselves to them. Thus, for instance, the Constitution itself is inconsistent with slavery; and yet slavery and the Constitution subsisted side by side for more than half a century. The founders of the Constitution realized that, and they expected in the course of our political economic development that slavery would gradually disappear. I think, therefore, we may have these temporary exceptions to principles. Facts, as I say, and ideals cannot always be brought immediately together. But the fatal thing is that anyone should regard the exception as the rule; and in the presence of hard facts which one cannot immediately subjugate to the ideal, disloyally and despicably abandon the ideal itself.

"Now, my position is that what has been done in the Philippines in the past was in the main justifiable and necessary. The reason given for it, over and above those I have mentioned, was that we could not deal with the Filipinos while they were in arms; and everybody who knows how war stirs up passions will recognize the force of that contention. But now, when peace has come, when civil governments have been set up from the land of the Moros to the northern point of Luzon, that argument disappears. In short, every argument which, in the past, justified the course we have adopted in the Philippine Islands, justified it only as a temporary measure, not as a permanent one

"We want eventual independence, first of all, because it is in their interest and ours. There is nothing for either side to gain by retaining them as colonial dependencies. In the second

place, we want the change because it comports with their aspirations and our political ideals and traditions. Among the Filipinos whom I met when I was in the Island in '99, when I had the honor of being President of the first Philippine Commission, I found everywhere a longing for independence. They did not feel at the time that they might be entrusted with it. It was something for the future; but it was an ineradicable and, I thought, a most beautiful yearning in every Filipino heart. It is their aspiration, and I say it is our own ideal also. It is in accord with our own principles and political traditions. *We cannot deny them independence without renouncing our own history and our own ideals; and that is why the Philippine question makes a great national issue.* It is going to test whether we shall be true to our ideals of liberty, of self-government, and of right; or whether we shall revert to the barbaric principle of force. That is the issue."

* * *

CONDITIONAL IMMORTALITY.

Must we believe that immortality is something to be earned or may be believe that it is a free gift to all? Our attention was first drawn to this question when reading Hedge's Reason in Religion," in which the author maintains that the Christian idea of immortality makes it conditional upon belief or character and by no means a privilege granted unconditionally to all human beings. Browning in his "Toccata of Galuppi," seems to hold the same view. At any rate he raises the awful question as to what has become of the *souls* of these pleasure-loving Venetians, who gave themselves up to sensual delights and are now dead.

Then there is the sonnet of Matthew Arnold, closing with the conviction that only the moral life is equal to generating that energy of soul which can transport it safely across the bridge of death to the life beyond.

Mr. Wm. M. Salter, in his "Ethical Religion," states in the most explicit terms his belief in conditional immortality and deems it unparalleled effrontery to let "every driveling saint and damnable sinner believe they are going to live again and live forever," yet he thinks that "out of the countless personalities that have been or shall be born on this bank and shoal of time, some shall be accounted worthy to share eternity with the blessed Powers."

Dr. McConnell, rector of All Souls' Episcopal church, New York, entertains the same thought. His recent work entitled,

"The evolution of immorality," adds to the preceding ideas the curious conception of a spiritual body created by the good soul during its life on earth, to be freed at death and worn as the garment of the soul for all eternity. And only the good soul, he holds, can generate this requisite for immortality.

No one will deny that there is a certain moral fibre infused into the popular notion of immortality by making it something to be earned rather than something to be had for nothing. Yet we are persuaded that on closer inspection, this doctrine of conditional immortality will prove less tenable than the view it is meant to supplant. We hold that conditional immortality does violence to the noblest sentiments of sympathy, tenderness and pity. Immortality for all or for none, seems to us a much worthier and acceptable proposition than immortality for only the good. We want no immortality for ourselves unless it means opportunity for every other child of man. With the Buddha, we would say, "never will I accept private individual salvation, never will I enter into final peace alone, but in all worlds and forever I will strive for the universal redemption of mankind." Nay more, how vastly more in keeping with the highest morality of which man is capable, to desire immortality for those who, while on earth, never rose above the plane of mere existence, never tasted the joy of noble living, never experienced the blessedness of temperance, the bliss of consecrated service, the ecstasy of loyalty to great convictions. Surely, if there must be annihilation at all we would have these souls spared, these who were conceived in wickedness, born in sin, reared in a vicious environment with all possibility of living the higher life foreclosed. Let those who have known and realized the delights of the higher life, who have tasted and seen the incomparable glory of incorruptible manhood and womanhood, let them suffer annihilation if need be, but save the wicked ones of every grade and shade, if so they may come to know, in the course of eternity, something of the exquisite and ineffable joys of the moral and spiritual life. To be sure there is no just ground for the supposition that any need be annihilated. Science assures us that the universe is infinite, and as such affords sufficient room for all souls, past, present and to be. Furthermore, if immortality must be earned, what shall we say of those infants and little children, who had not time to develop the germ of goodness within them. If it be urged that their inherited goodness is sufficient to save them, the inevitable rejoinder is that their inherited evil may, and often does, exceed their inherited good, assuming that inheritance of character, whether good or bad, actually occurs—a vexed and

open question still,—Weismann and Spencer, the two chief exponents of the opposing theories.

It is such sober reflections as these that make it more than difficult to accept the doctrine of conditional immortality. But of one thing we may be certain: whatever it is that the Infinite Power we call God has in store for us after we die, it must be something in harmony with infinite wisdom, infinite justice, infinite love.

NOTES FROM THE FIELD.

TACOMA.

The resignation of Mr. John W. Roberts as minister of the First Free Church, was presented to the congregation on Sunday, May 1st, at the close of the morning service. After a free and fair discussion of the matter, including the reconsideration of the vote favoring the retention of Mr. Roberts, it was agreed, without a dissenting voice, to accept the resignation. In the course of the discussion it was clearly manifest that every one entertained the kindliest feeling and genuine regard for both Mr. Roberts and his gifted wife. During their brief stay in Tacoma, they made many warm friends and won the sincere esteem of all with whom they came in contact. A committee appointed at the meeting of May 1st, to draft appropriate resolutions submitted the following, a copy of which was duly sent to Mr. Roberts, at his home in Marcy, N. Y., whither he and Mrs. Roberts returned on the 7th of May:

WHEREAS, Mr. John W. Roberts has presented to this congregation his resignation as pastor of the First Free Church of Tacoma, which resignation we have voted to accept, and

WHEREAS, During the residence and work of Mr. Roberts among us, we have all grown to respect and admire him, not alone for his great learning and devotion to his lifework as a minister of the advanced religious thought of the day, but also for the consistency, earnestness and purity of his life, now therefore be it

Resolved, That we express to Mr. Roberts and his loyal and devoted wife, our sincere regret at their departure from our midst and that we wish for them both, continued health and prosperity and great success and happiness in their new endeavors, which they both so fully merit; be it further

Resolved, That we commend Mr. and Mrs. Roberts to the confidence and respect of all with whom they may become associated, and be it further

Resolved, That the secretary be and he is directed to spread these resolutions upon the records of this Society and mail a copy of them to Mr. Roberts.

Though his relation to the Society as minister has terminated, Mr. Roberts will continue to serve as associate editor of its monthly organ and thus keep in touch with the Society and the movement of which it is a part. The trustees at a meeting held April 30th, decided to arrange for the continuation of Sunday services through May and for the making of necessary improvements on the church edifice during the summer months. The pulpit supplies for May were as follows: May 1st and May 29th, Alfred W. Martin, of Seattle. May 8th, Prof. Padelford, of the University of Washington. May 15th, Mr. F. D. Nash, of Tacoma. May 22d, Rabbi T. F. Joseph, of Seattle. Steps have already been taken for the securing of a successor to Mr. Roberts and it is hoped that by September, he will have been found. Mr. Martin is assisting in this project and meanwhile the members of the Society are standing loyally by the Cause, determined that nothing shall be allowed to interfere with its continuance and progress.

The Young Ladies' Alliance at a meeting held May 2d, arranged a programme for the ensuing season, which provides for studies in evolution and in music alternately, with illustrated lectures on both subjects. The Alliance will assume responsibility for the music of the Sunday services as heretofore. Their programme provides for the raising of the necessary funds to defray this expense.

It is most encouraging to realize that the Women's Union, the Sunday School, the "old Town" Boys' Club and Girls' Club are so well organized as to insure the continuance of their respective undertakings during the ministerial interregnum.

SEATTLE.

The Society for Universal Religion closed its regular Sunday morning and evening meetings, May 29th. Since the arrival of Mr. and Mrs. Martin as residents of the city the Society has made steady progress and grown sufficiently strong to dispel all doubts as to its continuance. Although the expenses of the Society aggregated over $3,200 for the year, its treasurer's books show all bills paid, a balance on hand and pledged subscriptions for another year sufficient to insure financial success.